recruited partly through civil service examinations and based upon Confucianism; the interesting experiments of Wang Mang; the interruptions in the operation of the government during the years of invasions and civil strife between the Han and the T'ang, with the many attempts at reestablishing it under the various states of that period; the strong centralization under the early Emperors of the T'ang utilizing and developing the structure inherited from the Ch'in and the Han, followed by partial decentralization and the weakening of the effective authority of the monarch; and the perpetuation, with modifications and amplifications, of the machinery of the Ch'in, the Han, and the T'ang by the Sung and the Ming, and even by foreign conquerors, including the Manchus. Since the Han no basic revolution had been made in the form of government. Changes in detail there were, and many of them, and occasional interruptions in the operation of the machinery. Territorial subdivisions varied in titles, names, numbers, and boundaries; the relations of officials to each other and to the crown were repeatedly modified. Even a Wang An-shih, however, with all his radicalism, did not venture to interfere with the essential features of the administrative system. The Manchus certainly did not do so. Bent chiefly on enjoying the fruits of a structure already in existence, the modifications wrought by them were comparatively minor. Not until the twentieth century did there come fundamentally important departures from the past.

This is not the place to go into the history of Chinese political institutions. To do so would require much more space than is here available. Moreover, as has been suggested, the specialized

studies necessary for such an account are still lacking. It is, therefore, best to content ourselves with a description of the main outlines of the government in the first part of the nineteenth century, just before the beginnings of the changes brought by the irruption of the Occident. It was in this form that the state continued, with important modifications, until shortly after 1900.

As has repeatedly been said, since the Han the state had usually been based upon Confucian principles modified iOLineetihe exigencies of changing situations. According to these, all civilized mankind was held ideally to be included under one ruler. Human